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a gourd of sour milk always at hand in case visitors come. Part of the daily yield is kept for making cheese, and if there are several cows in lactation one may be reserved for this purpose. Milk for churning is drawn into a different gourd to that used for drinking milk. It is then transferred to a churning gourd (see Fig. 1), in which it stands for several hours, and as churning gourds are not cleaned, unless they smell bad, the acids which remain from the previous churning curdle the milk. After standing it is churned

FIG. 1. Churning gourd.

by a woman, or girl, who sits on the ground with her legs stretched in front of her, and, raising the gourd, brings it down with a jerk on her thighs where she rocks it a few times before repeating her actions: a simple but lengthy way of churning. A small quantity of water is poured into the gourd when the curds are beginning to form to make them set well and to increase the quantity of whey, and some ox's urine may be added to give them consistency. When they have formed, the woman pours the milk into a cup-shaped gourd and scoops them out with a mussel shell into another gourd vessel which is hung up in a hut. The whey, mixed with fresh milk, is mainly drunk by women and boys. Every day they add to the supply of curds and now and again stir some ox's urine with them to prevent them from going bad. They may add to the supply for several weeks before the final boiling over a quick fire, which

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Though oxen are sacrificed and eaten they are not valued only for these purposes, but also for display and for the prestige their possession confers. Colour and shape of horns are significant, but the essential qualities are bigness and fatness, it being considered especially important that the haunch bones should not be apparent. Nuer admire a large hump which wobbles when the animal walks, and to exaggerate this character they often manipulate the hump shortly after birth.

FIG. 1. Gourd for storing cheese.

Like other pastoral peoples in East Africa the Nuer extract blood from the necks of their cattle, and this is a supplementary article of diet in dry season camps, where one may generally see at least one cow bled each evening. Cows are bled for culinary purposes more frequently than oxen. The operation, called *kar*, consists of tying a cord tightly round a cow's neck so that the veins stand out and one of them can be stabbed, on the head side of the cord, with a small knife bound with cord or grass to prevent it entering too deeply. The blood spurts out, and when a large gourd has been filled they loosen the cord and it ceases to flow. Some dung is smeared over the wound. If one examines the neck of a cow one sees a row of small cicatrices. Cows appear to be a little giddy after the operation and may totter slightly, but otherwise seem none

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FIG. 3. Bags made from the scrotum of a bull and a giraffe.

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614 tribes, to the east and to the west of the Nile, are all segments
613 of the GAATGANKIIR clan. Also the dominant lineages of the
619 Rengyan tribe, to the west of the Nile, and the Lou tribe, to the east of the Zeraf, are part of the JINACA clan. This distribution is easily accounted for, because we know that till recently

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FIG. 14. Buffalo-horn spoons.

the Eastern GAATGANKIIR and the Eastern JINACA lineages lived with the other lineages of these clans in the Jikany and Rengyan areas to the west of the Nile.

There are also more general and mythological relationships between clans. In recounting these relationships Nuer personify
773 the tribes and give them a kinship value by assimilating them to their dominant clans. Thus, they speak of Bor, Lang, Lou, Thiang, Lak, &c., as though they were persons and could have kinship relations between them like those between persons, and as though all the members of these tribes were of the same

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252 tray. The dura can be pounded as fine as flour, but that involves much physical labour. The woman frequently chants a song as she pounds.

• 415 The household furnishings vary in number, but in most of the average homes the following articles which are considered necessary (Fig. 4) by the Nuer are to be found.

A large earthen vessel for carrying water.

An earthen cooking-pot.

A long-necked gourd having a small hole in the end of the neck. This is used as a milk-pail; milk may also be churned in it by taking hold of the neck and shaking the gourd vigorously to and fro.

Several half-gourds of various sizes which are used as dishes for food; the smaller ones may be used as drinking cups.

A number of mussel shells for use as spoons. Spoons are also made of the horn of the antelope.

A clay pipe with a long stem—this is much in evidence.

A large earthen container for dura (kaffir corn).

Network bags made out of grass rope. These are used to hold gourds of various sizes.

A large basket, woven in openwork pattern, to hold various possessions when travelling.

411 A spear and a fishing spear.

A big-headed club, and also smaller clubs.

513 A ring made of cane-leaves is used as a pillow by the women. The pillow for men is made out of a piece of a tree and has three legs. Part of a tree is chosen where the branches fork in the desired direction.

854 A baby basket woven of a certain pliable kind of wood, and also a grass mat to cover it with.

352 Skins of sheep are used as rugs to sit on, and the skin of the waterbuck makes an ideal bed.

354 A fire, with earthen shield to protect it from the wind,

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Fig. 8. Tribal markings on forehead

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Fig. 9. A carved gourd

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